

MEMORIAL MINUTE

Archibald Gray Fletcher, M.D., F.A.C.S.

1882-1970

The Commission made record of the death of Dr. Archibald G. Fletcher on June 7, 1970, in Westminster Gardens, Duarte, California, at the age of 87. Dr. Fletcher retired August 16, 1952, after 43 years of service in Korea under the former Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Archibald Fletcher, of Scottish-Canadian parentage, was born August 16, 1882, in Fletcher, Ontario. His early education was obtained in Chatham, Canada, and Toronto. Because of his parents' death he spent a number of years with relatives in Canada and Iowa, receiving his medical training in Sioux City, Iowa, and the University of Illinois (1905). These years witnessed his religious development and an awakening to the opportunities of service for Christ in "non-Christian" lands. Although already established in private practice he applied in 1908 to the Board of Foreign Missions and spent a year in further medical training. He reached Korea in 1909 and was assigned to hospital work in Taegu which was to be his field of service until World War II.

Dr. Fletcher was a man of many abilities. Not only did he take special courses in T. B. and tropical medicine but he had a flair for business and administration. He became superintendent of the Presbyterian Hospital in Taegu in 1910, and of the Leper Hospital in 1914. The leprosy victims for whom nothing was done at that time made an instant appeal to him. He rented two rooms and established six patients in each room. From that beginning grew a leprosarium with 600 patients with a religious, educational and industrial program which provided a pattern of excellence for leper rehabilitation throughout the Orient.

Through all the years of service Dr. Fletcher considered hospital evangelism an important part of the work. In fact one might say the medical and evangelistic emphases were inseparable, and his staffs loyally cooperated with him in both hospitals.

After Pearl Harbor Dr. Fletcher spent six months in internment camp and was then repatriated on the Gripsholm in 1942. For the next four years he was asked to serve the Board in various medical and administrative capacities. He was the first Presbyterian missionary to return to Korea after the war, and was immediately plunged into the problems of rehabilitation and reconstruction. He was chairman of the Korea Emergency Executive Committee and a member of the Board of Chosen Christian University. His furlough came due in 1950 during which he served as Acting Medical Secretary of the Foreign Board and associate in the Displaced Persons Office. He fully expected to return to Korea but the Korea War intervened, and the retirement date for Dr. and Mrs. Fletcher came on August 16, 1952. Even after retirement Dr. Fletcher was called upon by the Board to assist in a variety of temporary capacities. Later Dr. and Mrs. Fletcher entered Westminster Gardens where after a long illness, he died on June 7, 1970.

To Mrs. Fletcher, a fellow-missionary whom he married on June 19, 1915, and to their three children - - Elsie, Archie, Jr., who is stationed in Miraj, India, under the Commission, and to Donald, - the Commission extends affectionate remembrance, giving thanks to God for a great Christian and an outstanding healer of men's bodies and spirits.

LETTER FROM DR. JOHN D. BIGGER

HQ. USAMGIK, Bureau of Public Health
APO 235, c/o Postmaster, San Francisco, Calif.

Written from Seoul, Korea, May 24, 1946

Dear Dr. Hooper:

Your letter of May 6 has just been received. I am in a quandry to know what is the best thing to do under the present conditions.

Your cable did not come at all. If it had come, I would not have renewed my contract, and the Military Government could not have objected, but now we have started a program of repairs and rehabilitation of all the Provincial hospitals south of 38° parallel. This includes our hospital at Taiku. It is listed as a 70-bed hospital. Besides blankets, sheets, etc., received last winter, the Military Government has given Y150,000 cash to help meet expenses. The two leprosaria are included in this also. A large part of this work is my responsibility and there is no one at present who is prepared to take it over.

When I agreed to stay until September 22 I thought the work in the Department of Health would be well enough organized so that the Koreans could take over and by that time I could go to Pyengyang. As the United States-Russian Conference has broken down, no one knows when the North will be opened.

In my present position I am able to do everything that could be done as under the Board and much besides. Until Dr. Fletcher and Mr. Coen come I would have to live alone. That would be difficult and expensive. Mr. Billings is living with Mr. and Mrs. Williams, Methodist missionaries who are with the Military Government. They have a house and two servants assigned to them. I have therefore, thought it best to wait until Dr. Fletcher and Mr. Coen arrive before deciding what I should do.

Some drugs and vaccines have been sent to Pyengyang and Dr. Kim Myung Sun, the superintendent, often comes in to consult with me. I had expected to go to Pyengyang with a special committee this week, but that has been cancelled.

I have just returned from a two-day inspection trip to Chungju. While there I examined all our property. The officers of the 17th Infantry are in all our houses but the Miller's.

The Bible Institute is used as an office. The building is in good shape; the windows and doors are all right, but the furnace needs repairs.

Dr. Soltau's house is O.K. The furnace is all right, bathroom has tub, toilet and wash bowl, and the plumbing is in good order. The kitchen has an American cook stove. Five Red Cross girls are upstairs and the officers' mess is downstairs.

All the houses have lights and water, but no furniture. The Miller house was made into a radio broadcasting station by the Japanese in 1944 and was taken over by the Koreans after the war. The commander of the 17th infantry plans to evict them and to repair the house for a family. The furnace is gone but there is a bathtub, which is not connected, and two wash bowls and a sink. The house is O.K. but there is no flush toilet. The Lowe house is occupied by the Commanding officer, Colonel Crumbez. It is in good shape as when the missionaries left. It has a good cook stove.

The hospital furnace is not working but the radiators are all right. There is no flush toilet but a bathtub and two wash bowls. The building is occupied by offi-

cers. The dispensary in town is boarded up; window glass is broken and the building is empty. The Koreans are anxious to have the missionaries back and the dispensary opened.

Colonel Murphy, the Military Governor of the Province, told me he had asked General Lerch to have two missionaries come to Chungju as soon as possible. He also said they could take care of them.

Some of the officers are planning to bring their families out, but they will evacuate Mission property when requested and when given a reasonable time.

When Dr. Fletcher comes I will take up the practicability of opening the dispensary at Chungju and put a reliable Korean doctor in charge. There are several available who have been driven out of North Korea.

Sincerely yours,

John D. Bigger

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK, Chaplains Office
APO 235, c/o Postmaster, San Francisco, Cali

Written from Seoul, Korea, May 30, 1946

Dear Dr. Hooper:

Pardon me for not answering your gracious letter of farewell. The few days in San Francisco were all too short for the many things we were trying to accomplish. I presume that you will be leaving for Manila soon. We will remember your deputation and will be praying that your mission may result in much benefit to the Missions visited.

Since I have only been here two days the little information gleaned during that time will not add much, if any, to the knowledge of Korea which you now have, but naturally I am eager to write of my first experiences. After bargaining with the War Shipping Administration, and the President and Grace Lines, I finally succeeded in getting a ticket for myself and a bill-of-lading No. 1 for the automobile on the "Bowline Reefer". It is owned by the Grace Line; the tickets were sold by the President Line; and the negotiations made through the War Shipping Administration. We left on a Saturday and arrived in Inchun (Chemulpo) just four weeks later, May 25th. The route we took was 6,600 miles. It was indirect and long but not to be compared in length to the 18,000 miles we journeyed when coming home from Korea on the repatriation ships.

All of our cargo was for the Army in Korea and included a lot of refrigerated supplies. An Army Officer, designated as Security Officer, took charge of the cargo in San Francisco and retained this responsibility until it was delivered in Inchun. All man-holes were sealed with Government seals, so pilfering was out of the question. He had my auto keys and saw that the automobile was carefully put on and off the ship, that it was serviced before going on and after being removed. When the keys were handed over to me, the car had gas in the tank and was all ready to go. Most of my baggage had not been removed, so after adding hand luggage, I stepped on the accelerator and was off for Seoul. On the way I soon picked up two G.I.'s so had company on the twenty-five mile drive.

My first stop was at Severance Hospital. The present officers were not in so I telephoned to ex-president, Dr. K. S. Oh and, at his invitation and with one of the staff as a guide, drove to his home. His greeting was extremely cordial. I had dinner with him that evening and breakfast the next morning. He loaned me one thousand yen, as I had not exchanged any money. At his suggestion I got a room at a neighboring house. The Western style hotels are all occupied by the Army. This house is occupied by Mrs. Crow, the mother of the two children who went to America with the Underwoods. She is Korean but her husband was an American. He died during the war. Their oldest son who went to the Philippines and joined the army there, was caught by the Japanese and beheaded. The house is comfortable but is without running water due to low water pressure.

Tuesday and Wednesday I called on officials including Generals Hodge and Lerch and Colonels Wilson, Anderson and others. They represent respectively the Army, Military Government, City as Mayor and this Province as Governor. Also I visited the Public Health and other Departments. You can well imagine my surprise when told that all missionaries will be billeted by the Army and that they must all eat at Army mess halls. During the conversation with General Hodge he stated that he had opposed the idea of military dependents coming to Korea but that the pressure brought by others was so great that he had yielded. They are expected from July, I believe. He said that he would not consent to missionary women coming out until they could be cared for by

the missionaries. This position would be difficult to refute as I will show in the next paragraph.

I quote from the May 28 edition of Stars and Stripes. "Kyoda News Agency conducted an intensive survey and found that there are just three things wrong with Japanese economy at present - lack of cash, labor and materials". Despite the facetious character of this statement, it explains exactly the plight of the missionary in Korea today. It might be stated this way! We are within a financial prison, surrounded by a high wall made of a fifteen-to-one rate of exchange. The food and quarters are good and all privileges are granted that could be expected. But we cannot move out in any direction without coming face-to-face with the insurmountable fifteen-to-one wall of exchange.

While in the Public Health and Welfare Department I was confronted with three cases which illustrate the truth of this statement. From the Island of Quelpart a Korean Christian came seeking financial help towards the reconstruction of a Presbyterian Church, destroyed during the war. From Taegu had come requests for the two hospitals and the Boys school. If one were to give financial assistance at the rate of fifteen yen to the dollar, the balance of eighty-five yen must still be raised elsewhere. For instance, you give a Korean pastor five dollars or seventy five yen to buy a straw hat but, in order to make the purchase, he must add at least four hundred more yen to your gift in order to purchase a hat. The prices of hats are as high as eight hundred yen, as proved by a Catholic Priest who bought one. Will the people of America pay forty to fifty dollars for straw hats! What about our Rehabilitation Program from a financial view point? Is it possible?

Rehabilitation leads to relief. Upon my arrival I found that Mr. Billings had a desk in the Department of Public Health and Welfare and on the door is written: "The Church Committee for Relief in Asia". As you probably know General Hodge has definitely decided that relief supplies sent to Korea by Private Agencies will be distributed by the Military Government. This decision was inspired by an unfortunate experience connected with a shipment of supplies from Honolulu. In conversation with the General I explained that the shipment of medical supplies sent from New York had been ordered and packed as seven units to go to seven Mission Hospitals and that there would be no problem of distribution. He thought it unnecessary for the Military Government to do more than arrange for the shipment of these supplies.

When in the Department of Public Health today I met the Assistant Director, Dr. Y. S. Lee, whom you know well by reputation. Dr. Paik, Director of the Government Medical College happened to be in the department at the time. When they were informed of the medical lectures that I have and the medical motion pictures, projectors, etc. which are in the medical shipment, their enthusiasm ran high. We have no medical books, they said. How many subjects are covered in the lectures? When do you expect the shipment to arrive? When can we see you again? If the medical shipment has not been sent and you cable me to that effect I will find a way to get a cable sent to Washington from Korea by the Military Government.

In a conference with General Lerch the plan for getting missionaries back to Korea was briefly explained. Some of the duties of those coming first was mentioned, likewise the administration relationship between the Field and New York, the desirability of missionaries' returning to Korea to get to their former locations when practicable, and the necessity for temporary quarters here in Seoul. Following this conversation a Lieutenant from the Billets' Repairs Department was sent with me to our Yun Dong compound. The house occupied by Kumabes was carefully inspected and notes made by the Lieutenant as to repairs that are necessary. Structural work is not required but painting of walls, ceilings, woodwork and floors will be done, and glass replaced where broken. First of all a good house cleaning will be done. This will be at the

expense of the Military Government in keeping with their policy of supplying billets. It is not, however, a precedent that we can always expect to follow in other places. I have arranged for Mr. Shin, our property custodian, to see me each day at one o'clock in the Chaplain's Office. At that time and place I also get mail, if there is any, and notes left for me by any of the Departments.

It will^{be} unnecessary for missionaries to be located in Seoul for any length of time for the Military Government will be responsible for billeting one or two in each station and they will eat at the mess hall. This much is possible at the shortest notice and provision for additional missionaries in these stations will be made as soon as possible. It is desirable that we know in advance of the coming of missionaries. In addition to the Commercial Radiogram you may communicate through the A.P.O. which I got today and which is as follows:

Headquarters U.S.A.M.G., I.K.
 Chaplain's Office
 A.P.O. #235
 c/o Postmaster San Francisco, California

If writing to me, of course, my name will be before that of the Headquarters which, if written in full, is U.S. Army Military Government in Korea.

As I glanced over the other houses in our compound of Yun Dong I found two of them full of refugees who had come from China and said they had no place to go. I made a trip to the Bible Society and purchased an Old Testament in Korean. They are selling for 40 to 100 yen each. Then I went to the Christian Literature Society to buy tracts. I found a few that had been printed years ago, there are no new ones in stock, as none have been printed. The few I got cost yen 240. These tracts are all that I will have to offer as the bread of life to the refugees, as they are urged to leave the houses before fires are started due to improper cooking facilities. Sunday I will visit with them and urge them to move.

This evening in the mess hall I ate with two Taeku men who are working with the Military Government. They have both been in America and one of them is very active in Taeku on week-ends in the Churches. He has started a Youth for Christ movement among the young people, and the big First Church is full each Saturday evening. Another encouraging sign was the 60th anniversary celebration of the Methodist Episcopal EWHA High School yesterday. Five hundred wholesome looking girls sang their school song and Christian songs while others read the scriptures and led in prayer.

While in the Christian Literature Society Building today I met a Methodist pastor and he confirmed what I had heard before in regard to Church union. It does not exist today, but they cooperate in social and other movements. A plan is on foot and building and finances are available to start a Theological Seminary in the south of Korea. Later it may be moved to Pyengyang if the 38th barrier has been removed, or it may go to Taeku.

Tomorrow we are all to be inoculated for cholera. A case got into Mokpo from China and now there is a patient in Seoul and in at least one other place. So many refugees have made it very difficult to prevent typhus and other diseases from becoming epidemic. The Chinese Government is supposed to inoculate all refugees before sending them back to Korea, and they are all carefully scrutinized before entering. They are still being brought in by ships and coming down from the North by circuitous routes. The Japanese civilians from the North pass through Korea on their way to Japan. They consist for the most part of old men, women and children.

The implication in Paul's remark, "I have finished my course" is that there is a course for each Christian worker. To discover that course and fulfil it is my earnest desire at this time and I am counting on your help.

Cordially yours,

A. G. Fletcher

P. S. You will, I am sure, show this letter to Mr. Cross, Mr. Moore and any others who may be interested. A.G.F.

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster, San Francisco

June 5, 1946.

Dear Dr. Hooper:

This evening the following radiogram was sent: "Materials and contractors unavailable for repair of missionary residences. Military Government will completely repair and paint eight Seoul residences if permitted to occupy four of them for one year. Jeeps expected from Manila, price five hundred dollars. If possible would buy four, one for each station. Wire approval via RCA. My mailing address: Fletcher, Headquarters USAMGIK, Chaplain's Office, APO 235, c/o Postmaster San Francisco". I asked Doctors Underwood and Bigger and Miss Sharrocks to lunch with me today in order to discuss the housing problem. They were very much in favor of the plan as proposed; this was indicated in the radiogram, although not copied above.

The housing problem is acute due to the effort that is being made by the Military Government to provide for dependents of Army personnel. They are employing native contractors when available and also running shops and doing work with G.I.'s. Most of our Seoul houses are a wreck. It is a most depressing sensation one gets when looking at them.

If we were to exert every possible effort, we might put three of these houses in repair so that they could be occupied. However, the best that we could do is not to be compared with what the Military Government will do if they assume the repair task. When I went over the Kumabe house with the Military Government representative, it was unnecessary to make a suggestion for he included everything in his estimate. I wished that some of our missionary housewives might have been there to show proper appreciation of his interest in the details of repair, such as removing worn piece of linoleum from the kitchen floor.

As stated before, it is utterly impossible to guard these houses. People have been literally pouring into them these last few days. I am so afraid of fire because they cook inside on rainy days, despite all of our warnings. Mr. Sihm, Mr. Genso's former secretary, is on the compound and being paid a salary but he is helpless. They go through fences and over walls and remove gates. Just imagine what a relief it will be to get these houses put in repair speedily and to have gates hung, roads remade, grass and flowers growing again.

As I considered the housing of our missionary personnel in the light of the proposal made in the radiogram, it would seem to me that during the rest of the year 1946 we would not be especially crowded. If by the end of December we should have all former missionaries and their wives on the field, the first six months of 1947 we must expect that two or three couples will occupy each house. Three considerations are to be kept in mind: For the next year one family to a house, as in previous years, is not feasible. The Military Government puts several men to one house as in the Methodist Episcopal Grey house or the Presbyterian Kerr house. The third but not the least consideration is that, at the end of the year, we will have all of our residences to ourselves and all in excellent condition. What more could we wish?

I am fully aware that some objections may be made to the occupancy of missionary houses by army personnel. However, the occupants will be families and this fact will tend to lessen greatly the objectionable features that one might expect if free lance men were in them. Then too the Koreans are coming into contact every day with the military personnel and know their habits. They are now learning and will continue to have it impressed upon them during the army period of occupation that the missionaries must cooperate with the army although we do not approve of unchristian conduct or character.

We hope that missionaries will be returning to Korea in ever increasing numbers. We know that the army is expecting dependents to come soon and in goodly numbers. The housing problem will become more and more acute. For this reason I sent the radiogram night letter which is a very cheap method of communication when paid in yen. It seems to us here that the Military Government has given us a golden opportunity to get our houses put into repair. At the same time we can occupy a sufficient portion of the whole number to keep us comfortable. This is by comparison with what others have.

The officials all are courteous and cooperative. However, if one thought the Washington situation complicated and full of red tape he should try Seoul once. The army set-up and the Military Government is each a small Washington, D.C. The departments in each are innumerable and in the Military Government each U.S. official has a Korean counterpart. For a week I have gone in and out among these departments. The plan for residential repairs is the result. When approved, we will make an agreement so that the Military Government will be responsible in case of fire for the houses their people occupy. Also these houses, when turned over to us, must be in good repair. These two points will properly protect us.

This week-end I make a trip to Taiku. The Health Department asks that the hospitals be investigated. The people wish to welcome me back to Korea and I want to inspect our missionary residences and other property. I hope to return promptly and to have a reply from you to the radiogram. Housing is the most urgent problem that confronts us. As stated before, the Military Government will provide food.

It is very desirable that we know when Missionaries leave the United States for Korea, the name of the ship on which they embark, when expected to reach Korea, and the names of those coming. At this time when the Military Government Officials ask when the next missionaries are coming and how many will be in the group I must confess that they know just as much as I know. Mr. Coen was in San Francisco several days before I left but, whether he is on the ocean or where, I have not the least idea. General Lerch is very much dissatisfied with the negotiations and progress made with Washington regarding missionaries. They are now making the Foreign Affairs Department of the Military Government responsible for carrying on Washington correspondence. There may also be other plans evolved to get more satisfactory results.

I will report next after my Taiku visit.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Seoul, Korea
June 12, 1946.

Dear Dr. Hooper:

A Trip to Taiku is the inspiration for this letter. Taxis are rarely, if ever, seen on the streets of Seoul. Rickshas are available only at the station. Street-cars are crowded to overflowing and one must wait a long time behind ropes between trams. Coolies to carry luggage are not in evidence after work hours. I got to the station by the help of a Korean friend who carried my suitcase. A bicycle would be a great convenience for every missionary.

The Korean Liberator was waiting on track No. 1. A ticket had been purchased the previous day which served as information to the brakeman who showed me to my seat in a second class car. In keeping with the changes of this transition period, third class is now first class and vice versa. Two Korean friends from Taiku soon entered. They are men of some means as the average Korean, rather than pay the extra fare, prefers the less expensive although overcrowded and much slower train. At present there is only one Liberator which goes south one day and north the next between Seoul and Fusan. Soon there will one going each day and each way. The trip is made from Seoul to Taiku, a distance of two hundred miles, in about seven hours.

"Out of Bounds" was the remark of the American Army Officer, as he came through our car accompanied by the Korean conductor. In answer to my look of surprise he repeated "out of bounds for all American and military personnel". I learned that one car on the Liberator is reserved for Army and Military Government personnel and that a civilian riding the train has not been anticipated. The 460 yen one-way ticket was produced, and the question of whether I was in or out of bounds not further discussed. I visited with the Korean friends, one of whom insisted on paying for my lunch which I learned on the return trip cost yen 91.

The Speed of a Telegram is not equal to that of the Liberator. Monday afternoon, in order that no mistake in writing would be made, I had a Korean friend send a telegram to the Taiku Hospital stating that I would reach Taiku Friday afternoon at three o'clock. Greatly to the disappointment of the Taiku Koreans, who wished to have a large delegation at the station, the telegram reached its destination only one hour before I arrived. Even so, about one hundred friends were at the train to greet me.

United States and Korean Officials have taken the place of all Japanese in the provincial and city governments. The latter I had come to know well during my residence in Taiku through the medium of the hospitals. The new officials had, in some way, become very familiar with my name and were all expecting me. Plans were made by the Governor for my meals at the Mess and a cot prepared in a billet. The latter I did not accept as a Korean friend from America, now with the Government, asked me to stay with him in a small Japanese house used as a private billet. This plan was most satisfactory as he had the use of an army jeep and insisted on taking me to my various appointments over the weekend.

A Former Hospital Assistant in the business office is now the Korean counterpart in the Department of Transportation and insisted on placing the only large automobile they have and a chauffeur at my disposal for a whole half day. He, like several others, feel apologetic for leaving the hospital during my absence. As a matter of fact, the experienced doctors have also been drawn into the Government and for this reason it is difficult to retain the hospital patient clientele with the result that decreased patient receipts are resulting in financial problems.

A Visit to the Compound was the first of several tests during the week-end of my emotional stability. I had read of the damage to our missionary residences. This preparation proved inadequate as a shock absorber when I came face to face with the wreck of a house which had connected with it so many tender and sacred associations as our home. Fortunately Mr. Lutz happened to be in Taiku during part of my visit and he has taken pictures of the compound which will be sent to Mr. Chamness for development and then forwarded to the Board.

The Bible Institute Recitation Building and Men's Dormitories are in fair condition. The heating plant remains in the main building. After the American occupation of Korea the Koreans used these buildings for a time for their Bible Institute. Since the Army is next door it is said that a sanitary crank of an Army doctor insisted that the Koreans move out because it was unsafe from a health view-point for them to be so near. For the same health reason, this Army doctor is said to have had Korean Churches declared "out of bounds" for G.I.'s.

The Bible Institute Women's Dormitory was occupied by Army Officers so soon after the Japanese withdrew that little damage had been done to it with the exception of the removal of the heating plant. This was one of our newest buildings and always kept in excellent condition. The main structure is still as good as ever. However, if Miss Gerda O. Bergman were to see the infantry tramping around on the floors once so nicely polished, in their big shoes or boots I wonder whether she would preach to them or just what turn the conversation would take.

The Blair and Chamness Houses separated by a road from the main compound have been connected with it by an arched bridge, erected by the Officers, over the top of the walls and across the road. The Blair home is occupied by a Captain and his wife but the Colonel in charge of the Taiku infantry expects to take up his abode there this fall after the arrival of his wife from America. The Chamness home is occupied by Officers who are somewhat careless and untidy. These houses both suffered the loss of heating plants, some windows were broken and doors smashed. Early occupancy protected them from greater damage.

The Helen (Mrs. Lloyd P.) Henderson Home is the first in the row as we return to the main compound and is just below the Women's Dormitory. It is occupied by eight Red Cross women after repairs had been made by the Army. The Army claims to have spent a large sum on this house but it is without central heating as it was before the war.

The Harold Henderson House is next in the line and I am sorry to say has received the worst treatment of all the houses. In addition to removing heating, plumbing, doors, and windows a section of the asbestos shingles was removed from that part of the roof over the study. This permits the water during rains to run down inside the house taking ceilings in its train and spoiling walls. We have initiated plans to get the roof at least, repaired before the regular rainy season. Even the stairs were wrecked in this house.

The Lyon-Fletcher Home where we lived before going to America is now occupied by a squatter or refugee. This is a Christian family which came out of China. They do not improve the house, but on the other hand their occupancy, which was unauthorized, has tended to protect the place from further damage by looters and vagrants. The heating plant and plumbing are entirely gone, doors have broken and windows broken glass. The roof and walls are still in good condition.

The Pollard-Bergman Home is now fully occupied by the administration offices of the Girls' School. Unfortunately they did not enter soon enough to prevent the removal of heating and plumbing and slight structural damage.

The Bruen Home, despite the fact that it was occupied by the graduate nurses as a dormitory, had the heating plant entirely removed.

The Adams House has lost its heating plant but most of the plumbing fixtures are in the house, although some were removed from their original moorings. Windows are all out and doors taken off. Here again some of the doors are stacked in the house. The roof does not leak and the walls are in good condition. The fireplace from America has disappeared. The garage is also a wreck.

The Youth for Christ movement in Korea is being initiated by Pastor Myung who came out from America in the employ of the Army. He is very active in Christian work over the week-ends and preaches every Sunday for the Sin Chung Church in addition to conducting the Saturday evening meeting for the Youth Movement. There was a good attendance in spite of the rain. The musical numbers were well rendered and effective. Two young men gave short testimonies and I tried to emphasize the importance of personal work.

The G.I.s' Church Service, which I attended Sunday morning, was held in a utility hall which serves many purposes. Fortunately an order prevents the bar in one corner from opening Sunday forenoon. It is encouraging, however, that one always finds a group that is interested in the things which are invisible yet eternal.

A Reception of the Christians was held in the Sin Chung Church at 2:30 P.M. As the first missionary to return, the warm welcome received was in lieu of the promise of others coming, I am sure. However, it certainly did warm my heart, for as I entered the Church they flocked from all sides to greet me -- some of the grandmothers even embracing me. One of them, unable to contain herself, actually danced before the altar. For the first time I was made to understand the religious emotion that inspired David to dance before the ark for joy. As stated before, I was simply basking in the warmth of the feeling in the hearts of the Christians towards the Taiku Missionaries.

The Reception by the Lepers took place Saturday afternoon in their chapel. The Leper Hospital grounds at this time of year are really beautiful. It is most appropriate that these unfortunate people should have this beauty spot in which to live. The road on which we entered is outlined by luxuriant green hedges on both sides and at the terminus it circles underneath two arches which are literally buried in roses. Other flower beds, green grass, and shade trees complete the picture. Because of the fear of contagion, the Japanese kept away from this hospital so that our well trained manager has done a remarkable job in maintaining the high standard of orderliness and cleanliness for which it is famous.

The lepers' program was inspiring as usual. As they announced the hymn, "All hail the power of Jesus Name," the hospital manager told me that after the liberation of Korea, on August 15, the Taiku Christians gathered together and sang this hymn as their expression of thanksgiving to God. The Twenty-Third Psalm was also a fitting portion of Scripture in lieu of all of our experiences. In addition to songs and recitations by the children and a speech of greeting by a leper, an elder with an advanced case of the disease, a special number was a chorus of mixed voices of young people who sang very nicely. However, I missed the music of the brass and harmonic bands which we formerly enjoyed. Also the joy of the occasion was somewhat lessened as I looked over the audience and noticed that many familiar faces were no longer present in the flesh. However, on second thought I could rejoice again for "God shall wipe away all tears from your eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

My Return Within Bounds was due to a friendly Taiku official who arranged for space in the reserved car. This ride was paid for by Government but I missed Korean company; I also missed my rubbers as I got off and a rainy season approached.

Cordially yours

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. No. 235
c/o P.M., San Francisco,
California

June 16-1946.

Dear Dr. Hooper:

A MEETING OF THE REPRESENTATIVES OF THE TWELVE PRESBYTERIES south of the 38th division line was held in Seoul this week for three days. About sixty delegates assembled. Upon invitation I spoke briefly to the group. After expressing appreciation of the privilege and honor given me and congratulating the leaders present upon guiding the destiny of the Church through the most difficult years of the war, I expressed the hope that the Church and the Mission, in view of the new religious freedom in Korea, would once again cooperate with mutual understanding and sympathy in our common cause and calling. Greetings were extended from the Board and the International Missionary Council. With a few words of comment, the seventeenth verse of the fifth chapter of II Corinthians was submitted for our meditation: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new".

THE PRESBYTERIAN AND METHODIST CHURCHES are separate and distinct organizations in the South and North of Korea. In Manchuria, however, the two are united. The information which I report, while accurate in my estimation, is never the less largely gained from individuals. I hope that I will not have to confess like Job: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee, Wherefore I abhor myself". The meeting in Seoul was not designated as a General Assembly, as that might seem to indicate that the Presbyterian Church South of the 38th line was separating from the Church North of the division line. The Presbyterian Church would seem to be fairly free from factions, with one or two exceptions. It appears that the newer U.S.A. Presbyterian organizations, which split from the main body, are trying to establish a footing here. Unfortunately there is a tendency for a small minority in the Presbyterian Church of Korea, who suffered because of refusal to compromise on the shrine question, to criticise the great majority of the Church as being liberal in Bible teaching concerning the miracles, ten commandments, etc. This small minority would, I think, be glad of an opportunity to cooperate with one of the newer Presbyterian Churches referred to above.

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THE PRESBYTERIAN THEOLOGICAL SEMINARY became a realization at the recent meeting of the twelve Presbyteries. This institution was organized and functioning under the presidency of Dr. Song Chang Koon and other individuals. He and his associates turned the seminary over to the Church at this meeting. A Board of Control consisting of thirty members were appointed, including the moderators of each Presbytery. About two hundred young men and fifty women are in attendance. The latter are presumably studying religious education. A new Church congregation has been developed which meets in the seminary. One week from today I speak there, so I may have more complete information after my visit.

OTHER SEMINARIES IN KOREA AND MANCHURIA have been reported to me. A small Presbyterian seminary is functioning in Pyongyang. Near Fusan, at Chinai, one of the newer branch churches has started a small seminary. They have a building but operate on faith for maintenance. In Mukden the Presbyterians and Methodists unite in one seminary. A Theological Department in the Chosen Christian College is reported, with fifty students. They and the professors are said to be Methodists. Judging from the

approaches that have been made to me by individuals seeking support-moral and financial-for a particular seminary, this is one of the questions which we missionaries must approach with an attitude "wise as serpents and harmless as doves".

PROVIDING BILLETS FOR THE MISSIONARIES is now an established policy of the Military Government. For this reason the Holderoft-Kumabe house is now being renovated. The woodwork, outside and inside, walls and ceilings will be painted and the floor varnished. Glass in windows will be replaced where broken, heating and plumbing put in repair. As the furniture, including many small articles, purchased by Dr. Underwood is in this house, one of my headaches is its protection from looting while the work goes on. It is my great desire to get the Government to repair all of our residences. In return for this expenditure of funds they would be permitted to use part of the houses for one year. The great urgency for this repair work being done just as soon as possible is due to the fact that each day the houses are left unoccupied, they suffer from looting so that if left too long there will be nothing left but the bricks.

INSTITUTIONAL REHABILITATION PROBLEMS arise due to the fact of the Russian occupation of the North and the 38th barrier between the North and South. Other factors to be considered are as follows: Aside from the Severance Union Medical College and Hospital, the Taiku two hospitals are the only Mission or Church hospitals operating under Christian auspices in southern Korea. This statement includes all denominations. Two questions naturally arise: If the seven units of drugs, instruments and other medical supplies should arrive, would we be justified in giving most of them to hospitals not under Christian auspices - that is, to Government or private institutions? I had expected that of all denominational hospitals, we would find seven that were operating and for this reason seven units were ordered. The other question concerns the purchase of equipment for rehabilitation of our Presbyterian Mission hospitals. Unless such equipment can be stored safely to protect it from deterioration and pilfering, is it wise to purchase it before we know how many hospitals will be reopened? A visit to Andong and Chungju, which I hope to make soon, may throw further light on these problems.

THE RATE OF EXCHANGE as now fixed for soldiers and missionaries is perhaps the main reason why we cannot look forward to operating institutions in the immediate future, as funds would be needed for repairs and renovation. However, according to reliable reports, there is every reason to believe that there will be a more realistic rate of exchange established rather soon. It probably will be around sixty yen to the dollar, as against the present rate of fifteen.

WHAT SHOULD THE MISSIONARY BRING AS BAGGAGE can not be answered dogmatically. However, I will try to throw some light on the problem. At present all missionaries are supposed to eat at the MESS. This may continue to be possible for those who desire to do so. At times it is most inconvenient. Right now for instance, it is raining very hard and I have more than a mile to walk if I want my supper. The dependents of government and military personnel are expected to start coming to Korea this summer. For their benefit, and missionaries would have the same privilege, commissaries will be established where food supplies may be bought to be prepared at home, so I understand. At present our houses are entirely empty with the exception of the Kumabe house in which are things purchased by Dr. Underwood. There is also a stove left in the Koons house. I have looked into stores and find that the following articles can be purchased here: water pails, wash basins, bowls for cereal, and larger tin utensils. However, it would be wise to bring the following: Bedding, cots or roll-away beds, folding chairs, camp or folding bridge table, electric table lamp, fan, iron, coffee percolator, a bicycle for those who ride, and clothes for all seasons. Groceries may be useful in the fall but probably available here. We should know the date of departure, name of ship and probable time of arrival of all missionaries coming to Korea.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. No. 235
P.M., San Francisco, Calif.
June 24, 1946

Dear Dr. Hooper:

CHUNGJU is the Station which is "beautiful for situation". I recommend it to you for a visit when you come to Korea. As one of the smaller stations and some miles removed from the main railroad line, it is not always visited by even those interested in missions. This was true in my own case during a residence of more than thirty years in Korea. Official assignments took me to every other station in the Mission, including far away Kangkei, during my first year on the field. It remained for Chaplain Heath, a Northern Baptist minister, to take me to Chungju. Leaving Seoul Wednesday morning, June 19, we "jumped" by jeep to our destination, and arrived after six hours' travel. As the distance is only little more than one hundred miles, and the roads are rough, you will realize that our jumping was mostly in a vertical direction.

A JAPANESE HOUSE now used as a billet for the Chaplain and three other officers provided a cot for me for the night. Here I found the boy in charge to be the faithful servant who worked for Mrs. Frederick S. Miller and Miss Minnie C. Davis during most trying months just before their departure for America. It was interesting to hear from him of the Chungju experiences but I thought then, and several times later as I walked the streets or went in and out of the houses on the hill, what a thrill you Chungju missionaries would have had if you had only been in my place. After a quick wash-up, we went to the Officer's Mess for supper and from there to the Church. Pastor Koo, who has been here for about ten years, was somewhat indisposed and confined to his home. Upon learning that a missionary from America had come, he soon appeared at the church where we talked for some time. He is very anxious to have the missionaries back again and told of plans for Bible Classes and Institutes in which they would like help. The large brick building would do honor to a city many times larger than Chungju. I learned later that the site for this church had belonged to the Board but, during the war when our other property was sold, this ground was purchased by the Church.

AN ERROR IN ETIQUETTE was the explanation made by the Chaplain next morning as he recalled his failure to introduce me to the Military Governor at the Mess the previous evening. This time he made sure to remember his duty and Colonel Murphy invited me to sit at his table. Taking his place at the head, the Colonel pulled out the second chair from him as the one in which I was to sit. The explanation of my location soon arrived in the persons of two Colonels who took their seats on either side next to the Governor. After a very good breakfast, during which I enjoyed oatmeal for the first time since reaching Korea, I had the privilege of visiting with the Governor in his office. It was then that I learned that he was a relative of the late Miss Esther Shields and that, through her sisters, I had known of the Colonel's going to Korea and had written a letter to him from New York, which he now acknowledged for the first time, with apologies for not answering before.

THE KOREAN GOVERNOR soon arrived and I was introduced. He proved to be Rev. Yoon, a former pastor in Sin Wo Ju, the terminal railroad city on the Korea side of the river opposite Manchuria. Governor Yoon informed me that there are now seven Presbyterian Churches in this border city. Both of these Governors are anxious to have missionaries return and I have already spoken of the Pastor's desire. You Chungju missionaries may, therefore, look forward to a royal welcome when you come.

THE PROPERTY CUSTODIAN'S OFFICE was next visited. I had already become acquainted with the custodian, 1st Lt. John H. Folks by sharing the same billet. He was most cooperative and put at my disposal a jeep and driver, a sergeant and a Korean guide. Major D.E. Mackenzie informed me that a report of the Chungju property, under date of May 24, 1946, had been sent to the Board in care of Mr. Genso. It may be that I will have a map, showing the locations of the properties to send later. The Bible Institute and one dormitory, the hospital and all the residences, with one exception, are occupied by the 17th Infantry as headquarters, officers' quarters and Red Cross workers' quarters. The one house not occupied by the 17th Infantry is used by the Provincial Government as a broadcasting station. This was prepared and used first by the Japanese. A Korean family resides in the house.

THE CONDITION OF CHUNGJU PROPERTY is much better than that of other stations visited for two reasons: The property was purchased by the Provincial Government and occupied by Japanese who were then officials of the Government. When the Japanese had to leave, the Koreans connected with the Government took charge as they considered it to be their property and protected it. During the war, parts of heating and plumbing plants had been removed to be used as scrap iron but I doubt whether they were ever taken outside the city. As the Colonel was in conference when we first arrived, I had opportunity to inspect each building and found very little structural damage aside from that caused by removal of fixtures as mentioned. A few leaks were discovered in roofs; rain spouts and drains were out of order, in places, permitting water to enter the cellars. The Infantry had made what I call makeshifts in the way of plumbing and heating instead of going to the effort and expense of replacing proper plumbing and heating fixtures.

COLONEL CROMBEZ, commanding officer of the 17th Infantry, was waiting for us when we returned from the tour of inspection. He proved to be very courteous in his military fashion and we conferred together for two hours. The Colonel frankly admitted that he likes his present location very much, and who would not! As I looked out from the home above the Bible Institute, at the end of the hill, across the valley of green transplanted rice fields and golden yellow ripe barley fields to the unobstructed view of the mountains and lake in the distance, I could understand how the Israelites felt when asked in Babylon to sing without the inspiration of Zion. While enjoying this beautiful scene, my heart was saddened by the report of the sergeant that the previous day, while some of the soldiers were on the lake in a motor boat, one of their number who was riding a surf-board attached to the boat fell into the water and before the boat could turn he had sunk. The body had not been found at that time.

THE RESULT OF OUR CONFERENCE was that the Colonel promised, in cooperation with the Military Government, to have the Broadcasting Station removed and to have that house, formerly occupied by the DeCamp family, put in repair for missionaries. The Colonel will also have all roofs repaired, rain spouts and drains put in order, and make an attempt to properly fix heating and plumbing plants. He will expect to vacate other buildings, as they are needed for mission purposes, but asks for notice in advance that he may prepare other quarters. The dispensary, which is not connected with the hill property but located on a main street of the city, was sold to a company; it is not now occupied, as the rubberoid roof has almost disappeared. Ceilings and walls are also in bad condition. At a later date I will report further on the repair and use of this building. Something must be done towards repairing the roof before the rainy season. The servants' houses and garden plots were also purchased by the Provincial Government and their tenants now occupy the houses. The Property Custodian promises to return to us, for use by our servants, these properties one by one as needed. He hesitates to evict too many people at one time because of the shortage of houses.

I HAD LUNCH WITH THE COLONEL at the Officers' Mess in the house at the end of the hill mentioned above. The Red Cross workers occupy the upstairs. When I called on my tour, they asked if they would be expected to move and expressed a great desire to stay. They said, "This is the best place we have had in Korea." As it was raining constantly and some of the bridges were out on the road from Seoul, I expressed anxiety as to getting back to the capital. My mind was soon at rest, however, for the Colonel provided a driver and a new Plymouth sedan to take me to the railroad. He had also telephoned for reservations on the Liberator so that in spite of the rain my return trip was comfortable and speedy.

ANDONG buildings are occupied partly by the Military Government, while the 17th Infantry under Colonel Crombez occupy the remainder. I expect to leave in two days for Taiku and Andong in order to arrange for building repairs and for at least one house in each place to be put at once into condition for occupation by missionaries. A report of this trip will be made upon my return.

THE FOREIGN DEPARTMENT of the Military Government has now the responsibility for correspondence between Washington and this theater concerning missionaries. The officer-in-charge called upon me yesterday and suggested that another plan for missionaries, and similar civilian organizations, is being considered. I will not mention any of the details at this time, as they are undecided. His object seemed to be the prevention of misunderstandings and of unnecessary delays in the return of missionaries. Personally I expressed a desire for the present plan to be continued, now that we were becoming familiar with it. Tomorrow I will probably send a radiogram to Mr. Rowland M. Cross for information as to the progress made in securing passports for the second group. When his reply is received, I will know better how to confer with the Foreign Department. In any case it is evident that, since the housing and feeding of missionaries is a vital consideration, whether done solely by the Government or partly by the missionaries themselves, we must include in our presentation of a Group to be sent to the field certain data regarding the distribution, housing and feeding of the missionaries after they reach the field.

Cordially yours,

A.G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. # 235
c/o Postmaster,
San Francisco, California

June 27, 1946

Dear Dr. Hooper:

Thwarted in my plans by the weather-man, I am reporting again from Seoul. Having previously collected a pass, through the courtesy of General Lerch's office, I arrived at the station Tuesday morning expecting to take the Liberator for Taiku. It was a keen disappointment to learn that a washout in the railroad made train traffic impossible. Two Army officers, who had to reach Fusan that day, suggested that I accompany them to the airport and try for a plane. During the eighteen-mile drive to the airport we crossed the Han River, which was almost full of water, and looked like the Mississippi. The water's surface was covered with debris of all sorts, and the bridge and the banks were lined by crowds of sightseers who also salvaged wood and lumber from the passing water. Many houses in low-lying districts were inundated and isolated. Assistance is being rushed to hundreds of people injured and made homeless in areas damaged by the rains. Telephone lines are down in many places and roads washed out. In Seoul alone 773 houses were damaged, and still it is raining as I write. It is said that the water lacks only two feet of being the highest in history, which was in 1918. During a period of twenty-four hours, six inches of rain fell. The plane took off for Fusan and I could have secured a seat. However, a landing at Taiku was considered to be uncertain due to the rain, so I decided to return to Seoul.

Floods wash out rice fields and cause the farmers anxiety. There is a shortage of rice from last year's crop, probably due to the large proportion which was made into liquor and also to the fact that the farmers hesitate to sell to the Government at a ceiling price when they can get much more on the black market. Wheat flour from America is now being sold to supplement the limited rice rations. At this time the people of Seoul are getting one-third rice and two-thirds wheat flour. The next ten-day period they will receive one-third flour and two-thirds rice, after that equal parts of rice, barley and wheat flour.

British and Russian Officers are to be seen on the streets of Seoul. The former are here to reorganize the British Consulate, while the latter are closing the Russian Consulate. Local papers make various comments on the significance of the closure of the Russian Consulate, but apparently it is all only surmise. The American Consulate has not been opened for business, although I believe an American Consul is in residence in Seoul.

The rotunda of the Capitol is being altered and prepared as a Korean House of Parliament. A speaker's platform, visitors' gallery, and members' cloak rooms are all being provided. Proper entrances, with easily guarded doors, will enable the sergeant-at-arms to efficiently perform his duty, which may be strenuous.

Political Parties continue their activities. Leaders of the Emergency National Assembly pledge support to any program of unity which offers hope of success. The Women's Association for Hastening Independence conducted its first National Assembly in Seoul. However, for unknown reasons, one or more of the leading women failed to appear, which was a disappointment. The Patriotic Old Men's Association presented

their program for reform in Korea in a recent radio speech. They wish that undesirable customs adopted from the Japanese be discontinued and made mention of the following: The disobedience of parents by children, mistreatment of the wife by the husband, and the lack of respect for elders by the youth. Mr. and Mrs. Syngman Rhee and party recently completed a trip to the South in a private railroad car. Before going on the trip he invited some of the older residents of Korea to his home. To my regret I was in Taiku at the time.

The People's Council in North Korea announces new regulations: The right of education and recreation is given to the laboring class;— an eight-hour labor day is established; child labor is forbidden; labor conditions are improved; a new labor union will be formed; and moreover the small and middle capitalists are going to be protected.

Exchange of mail at the 38th degree border now occurs at regular intervals. Last evening at Mess two United States officers told of their trip for this purpose. They were invited to enter the mail car of the Russian train and to share the rations of the Officers. This consisted of fat pork, rye bread and two large bottles of liquor. At least a hospitable spirit was manifested. As you know, the Pauley Commission visited in the North. The success of their inspection tour is left for you to judge from their report. At this time a Committee of six, representing UNRRA, is conferring in the North. As we are all eagerly looking forward to the time when missionaries will be permitted to enter the North, may I suggest that criticism of the Russian regime be held in abeyance.

A Bureau of Foreign Commerce has been established by the department of commerce of the Military Government to develop, stimulate, regulate and control the importation and exportation of goods and commodities to and from Korea. Presumably some more realistic rate of exchange will be established before foreign trade is actually started. In the meantime the Korean papers are much concerned about a recent Associated Press dispatch from Washington which they interpret as indicating that an American military base is planned for Korea.

Cholera still constitutes a health problem and is difficult to control due to the large number of migrating people. Many have come from Japan and China and are left stranded in southern Korea without a home, as they are unable to get to their relatives in the North.

Perhaps the newest uniform on the streets of Seoul is that of the police-women. There are sixteen staff officers, of whom Gladys Koh is the captain. Sixty more women are now receiving a month's training for assignment throughout this Province. When they graduate, others will come for training from the other provinces.

Regulations of the Military Government concern all missionaries who expect to return to Korea. I have sent to Mr. Steele information that should be made available to all Korea missionaries. You will notice the postal regulations do not permit the enclosing of letters to nationals. For this, and other reasons, it would seem wise that all letters concerning finances or Mission effort should go through the missionaries on the field. This, in my opinion, should apply to Bible Society, Sunday School or other similar associations.

The status of the Missionary in a military regime has not been definitely decided. A further consideration of this status by the authorities of the theaters may result in delay of approval of missionaries making application for Japan and Korea. It is very desirable, when and if, new regulations are issued, that missionaries expecting to come to these two countries first familiarize themselves thoroughly with these regulations. Otherwise there may be many disappointments after arrival on the field. In any case, we must realize that in an occupied

country military control includes the missionary. For this and other reasons, plans made in the homeland to be implemented on the field may need to be entirely revised. The Church must be considered as qualified and as the agent expected to take the initiative in religious work.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER TO MR. CLARENCE A. STEELE

Headquarters USAMGIK
Chaplain's Office
A.P.O. # 235
c/o Postmaster, San Francisco,
California

June 27, 1946

Dear Mr. Steele:

Enclosed please find a copy of certain Army regulations. Some of this information is already in your hands. However, in this official form I think it should be available to the Foreign Missions Conference as well as to our Board and maybe to others directly concerned. You will know better than I to whom copies should be made and sent. Certainly all missionaries should have this information before coming to Korea.

I am sorry that the statement sent to you a few days ago regarding the amount of money in the Chosen Bank is incorrect. The long list of sales of property is correct, but the amount supposedly from sources other than the sale of property is not correct. The mistake came about in the interpretation of the Bank that all funds deposited after August 15, 1945 would be from sources other than property sales. However, it now becomes clear that funds accumulated from property sales were held, for some reason, and after August 15 were deposited in the current account. We do not have the yen 350,000 on which we can draw without prejudicing our property claims, although that amount is in the Bank. In due time Mr. Roscoe C. Coen will give you a complete statement, and until then we must refrain from drawing funds in large sums.

In previous letters I have indicated the difficulties of carrying out any plan which contemplates the rehabilitation of our institutions or widespread relief at this time. We should investigate further the needs in view of the present situation and be ready to go forward if, and when, the indications are clear that we should proceed. It is difficult for me to go into details of explanation in a letter. I should think that our program of relief and rehabilitation might well be held in abeyance until the visit of the deputation to Korea.

We should keep in mind the fact that this is a period of transition in Korea. Another fact that is very evident to those of us on the field is that Korea is an area of Army occupation. We have no complaints to make of the regime but one must expect the same regulations as apply to Japan or any other territory thus occupied.

Cordially yours,

A.G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster,
San Francisco, California

July 26, 1946

Dear Dr. Roischauer:

The following is a short account of my trip to Andong via Taiku. For the benefit of the Andong missionaries, let me say that it is now possible to go from Seoul direct to Andong by the new railroad. However, there is a difference of opinion as to whether there are 34 or 43 tunnels in this section. It is also possible to continue on to Fusan from Andong by the new road. The Japanese military needed rails to open a road to a mine, so they took up part of the railroad between Kimchun and Andong.

THE NIGHT EXPRESS temporarily carries all military and American personnel traveling between Seoul and Fusan. The Liberator, our fast day-train, has not been restored to service since the heavy floods in June, as repair work on some bridges is incomplete. When I was about to leave for the train Sunday evening, a young man in the neighborhood called to ask for help. The police had discovered poppy blossoms in his yard and could not be convinced that the plants were there for (moyang) a beautiful appearance. His request was that his (apanim), honorable father, come to the police office and witness on his behalf. As the police station was on the way to the railroad station and as the loyal son insisted on carrying my bag, we started. Upon arrival I was properly introduced as his (apanim) who had come to testify that the poppy was being cultivated, not to make opium, but for (moyang). Although ignorant of the facts, I took a chance, as a reward for filial piety, and the testimony made it possible for all to go in peace.

AN EARLY MORNING ARRIVAL IN TAIKU (4:30 A. M.) was not too early for the faithful Acting Superintendent of the Taiku hospitals, Mr. Moon. We rode up to the Presbyterian Hospital and, before the place became alive, discussed in quiet the problems of the medical work. The greatest difficulty confronting them at present is the shortage of rice. This is especially serious in the Leper Hospital where more than 700 lepers must be fed. The Government supplies some canned food to go with barley and beans, but rice is the staple article of diet upon which they so much depend. Another problem is that of securing from the Government licenses for the nurses who recently graduated. We hope that two Missionary nurses may soon be permitted to come to Taiku, one of whom would become the principal of the Nurses Training School.

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THE JAMES E. ADAMS MEMORIAL CHAPEL in the Presbyterian Hospital was converted into a business office during the war by a Japanese Government official. Above and behind the pulpit, on the wall of the chapel, the following quotation, written in three languages English, Korean and Japanese had been a challenge to all who worshipped there during the past years: "My house shall be called a house of prayer for all people." This Bible verse was erased and the picture of the Emperor hung in its place. Here all employees were required to bow each morning. In Matthew we read: "Heaven and earth shall pass away, but my words shall not pass away," and it has proved true in this case, for the Chapel has been restored. It was my very great privilege, in the presence of the staff members of both hospitals, to rededicate this sacred room as a "house of prayer". As an inspiration to the doctors and nurses, the experience of King Hezekiah was related. You will recall that by prayer and treatment he was restored to health when "sick unto death" and God added fifteen years to his life.

THE HOUSING PROBLEM IN TAIKU is acute due to the desire of the Army and Military Government to use all of our buildings to house their employees and dependents. In fact, repairs had been started on two of our residences and the Bible Institute classroom building before I reached Taiku. It is my determined policy to retain the Bible Institute building for use as a Bible School, now so much needed and requested by the Presbytery. We also must have one house repaired for missionaries at this time. The National Property Custodian was formerly Governor of Taiku so we are expecting help from him in connection with this problem.

FRESH FRUIT AND THE INCREASED CHOLERA INCIDENCE seemed to be related as cause and effect in the minds of the medical officials. This was unfortunate, for all the early sweet apples, soft mellow peaches, and small yellow melons were one day swept from the fruit stands into a common truck and disappeared. This was due to the failure of the people to follow cholera prevention regulations concerning fresh fruit eaten raw. It is very difficult to get accustomed to the present value of the yen. Before the war the average-sized peach would sell for three sen, but now it is three yen and one apple ten yen.

AN AUTO TRIP TO ANDONG lasted from 9:30 A. M. to 4 P. M. Four of us started but only two arrived. One was detained at Wo Sung in the middle of the journey; the other, our chauffeur, got as far as the bridge at the river near to the city. At ten mile intervals guards were posted along the road to help prevent the spread of cholera by checking the traveling public as to whether they had received inoculations and tests against this disease. The two of us who passed the examinations successfully were rewarded by being permitted to walk into Andong.

ALL OF THE ANDONG BUILDINGS ARE OCCUPIED. Infantry of the Seventh Army are in the Hospital, Bible Institute Building and the dormitory, while Military Government forces occupy the four residences. The Adams house shelters the officers; the Voelkel house and yard is a home for the motor pool and those employed in it; the Crothers and Baugh houses accommodate the troops and ^{contain} a mess hall. All of the buildings in Andong are in fair condition. The tendency on the part of the Military is to make temporary provision for heating and plumbing rather than to go to some effort in restoring to normal the original heating and plumbing systems. The heating plants in the Adams and Crothers houses seem to be almost, if not entirely, there; yet the occupants have not depended upon them for heating. Short-cuts or make-shifts are the rule also for bath and other plumbing. For this and other reasons we must go to considerable expense to make the buildings habitable when they are finally vacated.

THE FURNITURE OF ANDONG AND TAIKU HOUSES has all been removed, with a few exceptions, but it is not too far away in many cases. Andong is very fortunate in that three cooking stoves remain and at least half of the plumbing fixtures are scattered on the premises. At this time a couple of Korean friends are working with the Property Custodian in the hope of locating some of the large and more essential articles of our household furniture. The Taiku pianos, in general, went to schools. The Honderson piano traveled to Pohang but now adorns the quarters of Colonel Ives in the Bible Institute Women's dormitory. During my recent visit I saw two of our tables. It is likely that we can get together enough furniture for one house in Taiku and Andong.

THE ANDONG PROPERTY WAS ALL SOLD by the Japanese during the war and purchased by four parties. The hospital and Bible Institute will be vacated by the Infantry in September. We are keeping in close touch with the occupants and the Military Government Property Custodian and hope to get possession of our property as it is vacated. A request has been received from the Andong Presbytery for the use of the Bible Institute buildings. We are expecting that by the time it is ready for use Mr. Voelkel will have returned, so that the Bible Institute may be opened under joint Mission and Presbytery control. The hospital may be occupied by Military Government troops; we are asking that they vacate one of the residences to be prepared for missionary occupation.

AFTER A SEVEN HOUR AUTOMOBILE TRIP, without food or water and during a hot day in July, we walked into Andong almost famished. At the hospital one of the G.I.'s produced a quart of chlorinated water, which disappeared as if being poured into a rat hole. Another G.I. by the name of Fletcher, believe it or not, took me up the hill in a jeep. As we ascended, the first breeze was felt and as we reached the top, the cool and refreshing feeling of relief was amazing. I wondered why I had ever departed from Andong! My thoughts went back thirty-six years to my first visit to the then comparatively small town. Missionaries and Korean Christians who gathered for worship in a small room made an audience of seven. Whether or not the perfect number was of any significance, you will be the judge. Now as I look down and out over this city and see the large church building, the hospital, Bible School, Day School, and missionary and Christian Korean homes, I think "Behold what wonders God has wrought," and all in my time.

THE GREETING OF CHRISTIANS AND SERVANTS is so cordial and enthusiastic that it amazes the American G.I. who remarks: "They certainly do like you a lot". To which I reply: "It is not that so much as it is that they love the missionaries who live and work here". Most of the former servants are waiting patiently for the return of the Andong missionaries that they may again serve them. They were loath to have me depart and continued to ask question after question concerning each missionary. However, after eating supper at the mess with Lt. Fletcher and another officer, we departed and reached Taiku about midnight, tired but satisfied. The Mission Hill of Andong is a wonderful place to live and a grand place to serve. Hasten back Andong Missionaries.

Cordially yours,

A. G. Fletcher.

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A. P. O. # 235
% Postmaster,
San Francisco, California
August 10, 1946

Dear Dr. Reischauer:

It is our hope that this letter may reach the office of the International Missionary Council in order that it may bring to Rev. L. S. Albright a reply to his letter of July 10th. In like manner we would be glad to express to the World's Sunday School Association our thanks for the Bulletins and Leaflets sent to us at the suggestion of Mr. Albright. Our gratitude is hereby expressed to Dr. (Samuel G.?) Ziegler for his radiogram and to Dr. A. L. Warnshuis and others who negotiated with Washington regarding the distribution of relief supplies sent to Korea. A further report will be made on this subject at a later date. In the meantime, while we wait for further developments regarding the present shipment, we would suggest that plans for future shipments be held in abeyance.

FURTHER LIGHT ON THE PRESBYTERIAN CHURCH IN KOREA has been cast by Christian leaders in recent conferences. The representatives of presbyteries, who met for a three-day conference two months ago, had not been informed in advance of the intention of forming a General Assembly for the Church south of the 38th degree line. Some of the delegates felt then, and still feel, that the time has not yet come when all of the presbyteries can wholeheartedly unite in one body. The old question of obeisance at shinto shrines, plus cooperation with the Japanese in anti-Christian and anti-allied propaganda, and practice on the part of certain Church leaders who went to extremes, has resulted in criticism of and a lack of respect for these leaders. For this reason the present General Assembly does not have representation in all presbyteries. The attitude of the officers of the Assembly regarding this problem is that "all have sinned and come short of the glory of God", with the possible exception of a very few pastors who suffered in prison rather than do obeisance. The officers maintain that the pastors who forsook their churches in the time of temptation and trial and went to the country, so as to evade shrine obeisance, are as guilty as those who remained with the churches and, while in the path of duty, were at times compelled to bow at the shrine. A clear cut distinction is made by the critics between those church leaders who, while in the path of duty, resisted to the limit and those who, in the fear of persecution and in order to win Japanese favor, willingly cooperated in shrine and anti-Christian ceremonies.

A REVIVAL FOR THE WHOLE CHURCH, beginning with the officers of General Assembly, is suggested by them. They say: "Let us all confess our sin, while weeping tears of regret and repentance; then all shake hands and make a fresh and united effort in the work of the Lord." The critics point the finger of scorn at the extreme collaborators and say in the words of John: "Who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance". They also say: "Acknowledge your unworthiness; resign your present positions; search your hearts, and then let us come together in a revival of the Church."

REORGANIZATION OF THE NATIONAL CHRISTIAN COUNCIL is being planned. Officers of the Presbyterian General Assembly hope to confer with representatives of the two Methodist and other Protestant groups, and the missionaries, in hope of perfecting the new organization two months hence, in October. The last official meeting

was held in September 1938.

THE FIRST GROUP OF TEN MISSIONARIES met in conference this week, as previously planned. The committees which had been making surveys reported to the group. Mr. Roscoe C. Coen, the secretary, will make his report to the Foreign Missions Conference. Committees will continue to serve, and another conference date has been set for next month. We were all interested in the reports of Mr. William Linton and Mr. J. D. Cummings regarding the conditions in their two provinces.

THE PRESBYTERIAN GROUP OF KOREAN PASTORS AND MISSIONARIES also met for conference, as previously scheduled. Some of the subjects discussed were: The present condition of the Church; Persecution of the Church in the North; How best to help northern leaders who come to the South; A suggested plan for the restoration and maintenance of Mission and Church schools as truly Christian institutions; The repair and future use of the Pierson Memorial Bible Institute. I will now try to recall for you the gist of the remarks on each subject, considering them in reverse of the order given.

THE PIERSON MEMORIAL BUILDINGS are in the custody of Pastor Kim, a former teacher, who received his appointment as property custodian from the Military Government. For some time the dormitory has been used as a hotel and a considerable bank account has accumulated from the rental. The main building has been used for school purposes. It, however, is urgently in need of repairs, especially the roof which leaks badly during rains, allowing the water to run through the ceilings and over the walls of the building. A suggested plan is to use part of the bank account for the most needed repairs and the balance, as needed, in reopening the Bible Institute this fall. It is understood that if the rate of exchange becomes favorable, funds from America will be available for this institution. The Koreans are anxious that this memorial should function as a Bible Institute, as proposed by the founders, that it may do honor to the name of Dr. Pierson, the great Bible student and teacher.

THE CHRISTIAN EMPHASIS IN OUR CHURCH SCHOOLS almost disappeared under the Japanese regime, especially during the war years. There is a manifest desire on the part of Church leaders to reestablish the Christian schools. As a deliberative group, without authority, we considered the ideal organization for a Christian school. New methods were not revealed but emphasis was put upon the following: Members of the Board of Control must all be baptized members of the Church and selected by Christian bodies so as to perpetuate the Christian control. Members of the faculty should likewise be baptized Christians. A large number of Christian students should always be admitted. Bible instruction should be given regularly and chapel exercises held daily. Students should not be permitted to participate in athletic contests and games on Sunday.

PERSECUTION OF THE CHURCH IN THE NORTH. It is a most regrettable fact that the Church north of the 38th degree line is suffering to the same degree, in much the same manner, and for the same hypothetical reasons that influenced the Japanese in their persecuting methods during and just before the war. The most regrettable feature of the present unendurable Church situation in the North is the fact that Korean communists inflict the punishment on their fellow countrymen. The Japanese did not deny the existence of God, although they demanded loyalty first to their Emperor as son of the Sun Goddess. The Korean communists deny the existence of God. They wantonly destroy Hymnals and Bibles in the presence of Christians and ask: "Where is your God? If this is His word, let Him reclaim it." Once again Christ is being crucified, as it were, and the words of the chief priests, scribes and elders repeated: "He trusted in God; let Him deliver him now." In many places Church services are forbidden during the day and permitted only at night. In official Church gatherings, as that of Presbytery, the officers are called upon to condemn southern democratic leaders.

Failure to obey these, and other orders, may result in confiscation of personal property, jail sentences, the water cure, and other forms of torture.

THE ONLY WAY OF ESCAPE for these persecuted Church leaders is to the South. Many of them are coming and often must depart from their homes in haste without baggage. Many have lost their belongings before their departure from home. In either case, upon their arrival, they need at least temporary help. One pastor arrived with his wife and three children after a difficult journey. He suffered two periods of jail imprisonment and the loss of all his personal possessions, including his watch, fountain pen and clothes, other than the suit he wore. This man probably was singled out because he received his seminary training in Canada and Edinburgh. Another pastor who conferred with me was a young man who, as a result of his severe treatment, had developed tuberculosis and was looking for treatment. A Bible woman likewise had become ill and came South to be free and get treatment. There is a united effort being made to help these Christian friends, as they came to us, but as yet a satisfactory building, in which to house them, has not been secured.

THE CRYING NEED OF THE CHURCH IN KOREA is not primarily reorganization. Of the 130 Presbyterian Church Groups in this Province of Kyung Ki, only 30 have pastors; of the 1500 Presbyterian Churches in southern Korea, only 500 have pastors. In other words two-thirds of our country churches are without pastors. During the past four or five years the services permitted by the Japanese Government authorities were conducted by elders or lay leaders. In this period of several years very few churches have been visited by pastors. Examinations, baptism, communion - none of these sacred sacraments have been administered. Today the tens of thousands of Christians in these thousand country churches unite their voices in one earnest appeal, saying: "Come over into Korea and help us." When Paul heard a similar prayer of a man of Macedonia, immediately he endeavoured to go.

MISSIONARIES FOR THE THIRD GROUP should be carefully selected in order that they may meet with the approval of the theater commander. The group of women medical personnel mentioned in the radiogram was presented to the Department of Foreign Affairs, but this department did not submit the request for approval to the theater commander. One reason for not doing so was the fact that the regulations did not permit the coming of women as missionaries. The other reason was that some of these nurses were registered for hospitals that are closed hospitals in the North, or hospitals to which they had not been invited. The Foreign Affairs Department suggests that lists of missionaries be prepared on the field as the status of the institutions, the billets and housing facilities are known here. These lists could be considered with the Foreign Affairs Department and then sent on to the Boards by their respective representatives. The Boards and the Foreign Missions Conference would undoubtedly revise the lists before sending them to Washington, but should do so in the light of the information concerning institutions and stations to which missionaries were to be sent. In view of the great need for itinerating missionaries, it would seem that the Third Group should include several robust men of middle age who will be equal to the hardships to be encountered at the present time. Since there is a very good prospect that women will be permitted to come soon, they should be so advised. Tentative lists will be submitted to you as soon as the regulations permit of both sexes being included.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
% Postmaster, San Francisco,
Calif. August 24, 1946

Dear Dr. Reischauer:

This letter is a report of progress rather than an account of accomplishments. It is also to acknowledge receipt of a much appreciated letter from Dr. Dodd. In thought, we often return to the Medical and other departments at 156. We are indeed glad to know that some of the data prepared on China hospitals may become useful to Dr. Barnes on his deputation trip to that country.

HOUSING - In your letter of July 2 you made inquiry regarding heating and household furnishings. As the plan for rehabilitating our Seoul houses which was approved by the Board, has not as yet been accepted by the Government and, as the one house prepared as a missionary billet contained both heating plant and furniture, we can not reply from experience to your inquiry. However, for the following reason it is most probable that this information will be available very soon. At the suggestion of the Post Engineers, a careful survey was made during the past week of our houses and one house each of the Congregational, United Church of Canada and Southern Presbyterian Missions, located in Seoul and for which I am acting as custodian. In this survey we were accompanied by a plumber, an electrician, and a carpenter. Each house was gone through room-by-room from basement to attic and note made of all necessary repairs. When the bids come in next Wednesday we will approach the Department for Housing Dependents with this information and expect to receive a definite reply as to whether or not the Government will undertake the repair of these eleven houses. An additional house has been added to our number, due to the fact that the home of the missionary women will be repaired as a duplex house since it is large enough for two or three apartments. Fortunately it has two furnaces and two stairs to the second story. As a matter of fact only one boiler is missing from our houses. Several smaller parts have been taken. The Japanese removed our plumbing fixtures, as they preferred their own style of facilities. However, the majority of these fixtures are not far away, although some have been broken.

SEVERANCE UNION MEDICAL HOSPITAL - Under date of July 23 Mr. Pattison forwarded a copy of three previous actions of the Board to refresh our memory. The first action concerned funds made available for the Severance Institution. As one of the representatives appointed by the Committee of Ten to consult with the President of Severance regarding future plans, I have an appointment with him for Monday. In a previous letter it was mentioned that the present Board of Control was formed after the war by members of the faculty and alumni with a coopted member from the Presbyterian and Methodist Churches. As a temporary measure this method of organizing was justifiable. I expect to suggest that the Severance Institutional clock be turned back ten years. A survey of the records concerning property, finances, management and the Board of Control as of 1936, should reveal the basis on which future plans be made starting as of 1946. During the past ten years changes in management and control were not made voluntarily but under pressure brought by Government Officials connected with the shrine problem and the war.

JEEPS - When application was made as the agent of the Board to purchase four jeeps for use in the four southern Stations of the Mission, I hardly expected favorable consideration of our request, as the blank form indicated that the vehicles would be sold to individuals. However, to our surprise the Government is giving our application a high priority as representing a charitable organization. In addition to prompt delivery there is also prospect of a liberal discount. I think it most fortunate that this form of transportation will become available for each of our stations. Repairs will not be a problem, as all Korean missionaries are familiar with the jeep.

RELIEF SUPPLIES - The radiogram and letter of explanation which followed from the Church World Service were greatly appreciated. Every effort will be made to cooperate with the Government, and we hope that an understanding may be reached and a method of procedure decided upon that will protect the rights and privileges of the Church Agencies. We will report at a later date upon the distribution of the present shipment.

THE SHORTAGE OF HOUSES may have one beneficial result. While consulting with the Property Custodian of this Province today he mentioned, off the record, his plan for securing a number of houses by reducing in size the RED LIGHT DISTRICT. He is proposing to concentrate the occupants in fewer houses. Seeing an opportunity, I immediately suggested that another plan would be to persuade these young women to move away from the district and start a new life in a new place. I mentioned the keen interest of Christian organizations here and in America in this sort of social service. He was very responsive and promised to give first priority on any building that we could find which would be suitable for a RESCUE HOME.

MOVING PICTURES - May I ask Dr. Dodd and Mr. Mack to forward promptly, by an outgoing missionary if possible, any reels which come to the Board rooms in my name. Mr. Mack will recall that mention was made to him of these reels which were expected to come along. Some will be free of cost and others must be paid for, but the cost was included in the estimate as approved. A request has come from the Government asking that lectures be given in refresher courses to Korean doctors who will be brought to Seoul. It is our plan to simplify and use the lectures which were given, some of them at least, in Oklahoma; the pictures used there will be most useful here. The World's Sunday School Association is also sending some slides and strips which will be used at the Theological Seminary. I am sure that Mr. Mack will remember the Korean Christians' love for Bible study and will secure and send, when available, the new technicolor Bible-study pictures: "The Nativity", "The Woman of Samaria" and "The Parable of the Sower", which are being made for the Bible Society by the Bond Production Company of Hollywood. It is not necessary to wait until pictures are made with the text in the Korean language, as a narrator can give the translation in Korean.

WOMEN MISSIONARIES - Permission for their return will be granted very soon, I feel certain. In the beginning we will have only one house available in each station. It would seem advisable that two women be together. In Seoul there will be more housing accommodations in order to provide temporarily for some who will move later to the other stations. Doctors, nurses and educationalists must be sent to institutions where a place awaits them. These are factors to be considered in making up the list of names for Group Three. At the suggestion of the Foreign Affairs Department a tentative list is enclosed. A radiogram will be sent when regulations are changed to permit women.

Cordially yours,

A. G. Fletcher

Tentative List of Group Three sent at the suggestion of Foreign Affairs Department
(for return to Korea)

As sent in by Dr. Archibald G. Fletcher on August 24, 1946

→ Miss Edna Lawrence - - - - - Presbyterian Hospital, Taiku
→ Miss Edith Myers - - - - - " " "
→ Dr. Witt S. Lowe, M.D. - - - - - " " "
→ Mrs. F. S. Miller - - - - - Chungju
→ Miss Olga C. Johnson - - - - - "
→ Rev. E. Otto DeCamp - - - - - "
Rev. Charles L. Phillips - - - - - "
Rev. Joo B. Livesay - - - - - Andong
Rev. Harry J. Hill - - - - - Taiku
→ Rev. Archibald Campbell - - - - - "

Evangelistic missionaries may be assigned to any station, or transferred from one station to another, so long as the housing accommodations are kept in mind. Medical missionaries would not have this privilege, unless other hospitals are opened. Some in the South may be opened before long. We may be cooperating in Severance, and the 38th degree barrier may be removed, permitting the return to hospitals in the North.

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster
San Francisco, California
September 2, 1946

Dear Dr. Reischauer:

A report on certain business matters will probably be made later in the week, but at this time I wish to give a brief account of Christian activities in the Church of Korea. I hope that this information may be passed on to the International Missionary Council and others who would be interested.

The THREE MILLION FOR CHRIST MOVEMENT started off with flying colors yesterday, Sunday, September 1. The missionaries were invited to the South Gate Church for a welcome service at 2 P. M. At the appointed time we drove up the lane to the Church yard but entrance was difficult due to the presence of crowds of people and several vehicles. This was a surprise, the explanation of which was soon revealed in the captions on placards and banners. Most of the banners displayed the cross very prominently. A Bible woman was draped in a long white veil, which floated in the breeze, revealing a life-size red cross. Bible verses and the phrase "THREE MILLION FOR CHRIST" were written on placards and fastened to the vehicles. One motor cycle, an automobile, and three trucks composed the procession. The latter were occupied by the band, a chorus, and a group of volunteer evangelistic workers. As the band played the familiar refrain, "Onward Christian Soldiers," the cavalcade departed. They left amidst choirs and prayers of hundreds of earnest Christians. It was a thrilling sight, one not soon to be forgotten.

A WELCOME TO MISSIONARIES - Entering the Church we found it full of people and soon discovered the primary purpose of the meeting to be that of organizing the Three Million Revival Movement. The principal speaker proved to be one of the political leaders, Mr. Kim Koo. You will remember that during the war Mr. Kim carried on his activities for Korea from China. His mother, as an earnest Christian, greatly influenced his life. To her, credit was given for his career and for the generous financial contribution made towards the revival movement. In Korean three million is written as "Sam Paik Man" which means "Three Hundred Ten Thousands." Mr. Kim suggested that, as one interested in the formation of a new Korea, the Three Hundred Ten Thousands should be Three Thousand Ten Thousands or, in our terminology, Thirty Million - the total population of Korea. An opportunity was given for those present to make pledges for the support of the movement, and it met with a very liberal response. The names of officers were approved as presented by the nominating committee. Congratulatory speeches were offered and this part of the program came to a close.

The chairman announced the next part of the program, and a speaker came forth to welcome the missionaries who had returned from America. It so happened that the pastor chosen to address us was an old friend which was fortunate as I had been commissioned to make the reply. After expressing deep gratitude for our return in time to participate in the forward movement of the Church, he made mention of the eternal values which we share in common and the Christian characteristics in which we are alike, as being all made of one blood. Becoming facetious, he spoke of superficial differences, especially in our appearance. In this respect attention was directed to the eyes, and mention made of the fact that in the American face the eyes seem to protrude or come out, while in the Korean they seem to go in. This was a polite com-

parison which I took the liberty of correcting by reminding them that the most frequent phrase to reach my ears, as I passed Korean children, was: "Look at the nose" - "Look at the nose". My pastor friend also made the statement that this was the first time the missionaries had come to "Tai Han Kook" which means the big country, or Korea. However as I had arrived in 1909, I had been there for one year before Korea become Chosen.

THE CHRISTIAN LEADERS' RETREAT is planned for the first week of October in Chungju. It is being organized by the officers of the Southern Presbyterian General Assembly. In the opinion of the officers, it is fitting and highly desirable that the leaders first receive cleansing and a blessing before attempting to be channels through which similar blessings may be poured out upon the Church. In other words, revive the leaders, then the Church, and then in a country-wide evangelistic campaign reach out for a rich harvest of new converts.

A limited number of pastors and Christian leaders felt that the urgency of the situation created by war psychology and practices which tended to deprave the mind of the people, demanded an immediate and extensive evangelistic movement. The new religious freedom which came with liberation also inspired them to renewed activity. The first impression is likely to be that of division or, at least, lack of cooperation among the Presbyterian Christian forces. Fortunately, however, that does not seem to be true. The officers of the Southern Presbyterian General Assembly have given their blessing to the promoters of the THREE MILLION MOVEMENT, so we can hope and pray for the success of both of these evangelistic efforts.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
c/o Postmaster
San Francisco, California
September 8, 1946

Dear Dr. Reischauer:

At this late date we would acknowledge receipt of your letters dated July 24 and August 2, and the inquiry from Mr. Pattison regarding the one-thousand-bed hospital stored in Shanghai but designated for use in Korea. At present information cannot be given concerning the hospital equipment. However, we recommend that it be kept in storage temporarily pending further investigation.

" This day is a day of good tidings "

RELIEF FOR REFUGEES - August 10th letter made mention of the united effort on the part of all Protestant denominations to secure a building in which to house, for a short period, Christian leaders and others who are compelled to leave the North and who often arrive in great need of food, clothing and shelter. Our prayers have been answered in such a way as to prove that " He is able to do exceeding abundantly above all that we ask or think." A forty-four room house of Japanese architecture has been secured on lease from the Government Property Custodian. It is my privilege to work as consultant with the secretary of the Christian Mutual Aid Society and as liason between this Society and the Military Government.

All furniture in the building had been sold or looted. The floors are covered with Japanese matting so that beds are unnecessary, but bedding is urgently needed. Fortunately there are very heavy quilts, suitable for the purpose and available through Government agencies at a nominal price, which we hope to secure. As materials are scarce in Korea, one method of cooperation on the part of Missions would be to secure packages from America for individuals. Another very satisfactory way would be the giving of financial assistance to these Northern Church leaders, so that they might itinerate among the thousand of pastorless Churches South of the 38th degree parallel. The latest report from the North tells of an uprising which resulted in numerous casualties and the imprisonment of many Christians.

RESCUE THE PERISHING - "Comfort Girls", "Daughters sold for soldiers", "Female delinquents" and other like phrases applicable to the unfortunate female youth of Korea resound in a challenge to the Church and Christian nations, to which response must and will be made. In this rescue work Christians on both sides of the ocean may join in one fellowship of service. The red-light districts, vacated by Japanese repatriates, are now occupied by these unfortunate Korean girls who have been returned from formerly Japanese-occupied territories.

One day in a moment of leisure, the Property Custodian made mention of a plan which he had devised for securing a few more much needed houses for occupancy by Government employees and their dependents. In passing it might be said that the Government policy is to build new houses or repair former Japanese houses for their employees. They do not disturb the living quarters of the Korean population. The Custodian's idea was to take some of the houses in the red-light district for use of the Government employees, and to crowd the present occupants into more congested quarters. To this suggestion I offered an amendment: Let me find a large building, somewhat removed, to which the girls may be transferred and given a new chance in life. " You find the building and you shall have first priority on it; I too have Christian ideals, " was the reply.

Off we went, the Christian Mutual Aid Society secretary and I, on a "still" hunt - "still" because in these days of shortage of houses one does not let his left hand know what his right hand doeth, for fear that the newly found house will be snatched from his hand before a legal claim has been secured. First we went to the nearby hills outside the city limits, In this somewhat removed and difficult of access place, we found some prospective houses that could be used. However from this vantage point, a view of the nearby city revealed the presence, in the suburbs and on the cliff overlooking the river, of a large red-roofed building. On inquiry we found that it was a geisha club house where the Japanese came to eat, drink and make merry. In this time of shortage of food and drinks, it is but little used. We decided to go and see it.

A young man in the office refused to allow us to enter for a tour of inspection. However, we could see at a glance that it was just what we wanted. The location above the river, and just at the end of the city street carline, made it accessible and desirable. Next evening after business hours, the Property Custodian accompanied us to the building. Of course he had free entrance and we made a thorough investigation. He declared it to be a wonderful find and was astonished that the Army had not discovered it. Now legal procedures are well along and we hope that the Christian Mutual Aid Society will secure their lease the first of the week.

There are fifty rooms in addition to a large auditorium, kitchen, wash, bath and store rooms. It will readily accommodate one hundred girls. I wish it were possible to have the help of Miss Margaret Shannon in this project - not that she is free of other problems, but in consideration of her deep understanding and interest in the welfare of women. It is most encouraging to see the highly qualified Korean women who are volunteering for service in this rescue home. Dr. Evelyn Koh and her younger sister, are both most anxious to cooperate in the medical and educational services. Teachers of Bible, music and handcrafts are also available. Christian employees of the Government, such as Chaplains and others, are much interested. Our prayer is that this social work may draw the Churches into a more intimate and firmer union and that it may be an arresting demonstration to the non-Christian world of the Christ spirit.

Good tidings in regard to repair of houses and permission by the Government for return to Korea of wives whose missionary husbands are now on the field will follow in a few days. As yet Dr. Lampo has not arrived. We trust that Mr. Adams, Dr. Rhodes and Mr. Voelkel have sailed. We hope that other men are making plans to return as soon as possible. New regulations for single women missionaries should have been out by now. The regulations are once more undergoing revision but will become available in the near future.

Cordially yours,

A. G. Fletcher

LETTER FROM DR. ARCHIBALD G. FLETCHER

Headquarters USAMGIK
Chaplain's Office
A.P.O. #235
% Postmaster
San Francisco, California
October 19, 1946

Dear Dr. Reischauer:

The primary purpose of this letter is to report the appointment by the Korean National Christian Council of a representative to the meeting of the enlarged committee of the International Missionary Council to be held July 1947, in Canada. As this information is being sent to New York only, you will naturally forward it to those who are concerned.

THE APPOINTEE, Rev. Kwan Sik Kim, spent one year at Knox College, Toronto, Canada, and three years in postgraduate work in Princeton. He served six years in educational work as principal of High School in the Canadian Mission and another six years as pastor of the First Presbyterian Church in Pyongyang. As head of the Presbyterian delegation from Korea, he attended the World's Sunday School Association meeting at Los Angeles in 1928. As general secretary of the Korean National Christian Council, he was present at the Berlin, Germany, meeting of the International Missionary Council in 1932. He is well qualified, therefore, from his experience in educational and Church work and because of his training and visits abroad. Because of postal regulations, time will be conserved if all communications to him are sent through me in my name-enclosures are not permitted.

THE KOREAN NATIONAL CHRISTIAN COUNCIL comes into being once again with Rev. Kwan Sik Kim elected as Chairman. The past history of the Council is briefly as follows: In 1924 the organization, which was formed in 1918 and known as the Presbyterian and Methodist Federal Council, was reorganized as the Korean National Christian Council. The Council functioned through four main committees: Executive, Evangelistic, Social Service and Literature. Special committees for Newspaper Evangelism and Broadcasting were created as the need arose. In addition to fellowship and cooperation among the constituent bodies, the Council sought to cooperate with similar bodies in other lands and thus share in the various Christian movements of the world.

In 1938 the Council was again reorganized so as to include the Japanese Churches located in Korea. The inspiration for this forward move came from without the Church. With Government guidance, this Council functioned throughout the war although the former activities were largely curtailed, being replaced by a nationalistic program. In July 1945 the prospect for a speedy termination of hostilities resulted in freedom of worship and Bible study being granted, and the denominations being urged to form into an organic union as one Church, of their own choosing. Liberation followed, and on August 15 the Korean Churches, on their own initiative, decided to organize into one body; to this end, one pastor and one layman from each congregation in South Korea were invited to meet in Seoul for a conference on November 15, 1945.

At this meeting the United Church of South Korea came into existence. This United Church had only one General Conference, in May 1946, at which time a decision was reached by the Presbyterians and Methodists to return to their former denominational status. In the meantime a small group of Methodists had already withdrawn from the union, and to date this small group has not been reconciled to reunite with the large group. However, there are now hopeful reports of a reunion.

On October 9, 1946 representatives of the various denominations, with the exception of the small group of Methodists, met in Seoul with some of the missionaries for the purpose of again organizing a Korean National Christian Council. The representation of the Council is as follows: Presbyterians (30), Methodists (20), Holiness Church (5), Church of Christ (Disciples) (1), Salvation Army (1), Korean Bible Society (1),

Y.M.C.A. and Y.W.C.A. each (1), Christian Young People's Union (1), Christian Now People's Union (1), Presbyterian Mission, North (3), Presbyterian Mission, South (2), Methodist Mission (4), Australian Mission (1), United Christ. of Canada (1) - a total of 74.

A very good spirit prevailed throughout the meeting. The former constitution, with some modifications, was adopted; officers and Committee members were elected; and plans for the coming revival meetings were discussed. The meetings in each Presbytery will begin November 15 and extend to each individual church, ending March 31, 1947. In Seoul the special services will be held from November 25 to December 1, when a special offering will be taken in all the city churches for the benefit of those Christians who have been forced to leave their homes and come south of the 38th line. The women of one of the Seoul Churches have pledged the full support for one Korean Pastor who will give all of his time to the campaign. It is expected that other pastors will become available for full-time service and that Dr. William N. Blair may join them in this united effort. It is most urgent that a call to prayer be sent out to all the older churches for a great outpouring of the Holy Spirit upon the churches of Korea during the next few months.

PERSECUTION OF THE KOREAN CHURCH. Since the Church in the North is once more being persecuted, only half or less of the sufferings of the Korean Christians can be told at this time. During the war these Korean Christians ^{were} suspected of being spies for enemy nations, because of their former connection with American and British missionaries. Their failure to participate voluntarily in Shinto shrine ceremonies was interpreted as opposition to the plan for establishing a Greater East Asia under the benevolent rule of the Emperor. Orders to work, drill, and participate in patriotic ceremonies on the Sabbath made Sunday observance difficult. Teaching of parts of the Old Testament, truths concerning the Second Coming, and Final Judgments were forbidden, as were also the singing of many hymns and holding of revival meetings. Three hundred 300 Churches were closed. Three thousand Christians were imprisoned, of whom fifty became martyrs. As if that were not enough, the cup of suffering of many in the North is overflowing. The past week a Pastor with his four children reached Seoul after dodging officials and trudging on foot a journey of 300 miles.

KOREAN MISSIONARIES IN SHANTUNG PROVINCE, CHINA. Since the end of the war Koreans who resided in China have been repatriated. However, Tai Yung Lee and Ke El Pang, the two Korean missionaries to the Chinese, were permitted to stay. A third pastor, who ministered formerly to a Korean Church in China, is also there. Direct communication with these pastors is not possible from Korea, nor can funds be sent to them from here. Some Koreans, when returning to their homeland, left funds with the missionaries, as they were permitted to bring only a limited amount. It is desired that communications be established through the American missionaries in Shantung Province with the Korean pastors, and a report be made of their present physical and financial condition.

AN EDITORIAL ON MISSIONARIES, which appeared in the local Christian Weekly, comes to mind. Words of welcome to those who have returned is followed by an expression of gratitude for the preparation which others are making in anticipation of returning. The sacrifice which missionaries make when they come to this country is appreciated, as are also their efforts to preach the Gospel and increase the culture of Korea. From returned missionaries one learns that they have not come with the idea of leading the Church, but of helping the Church and of reviving such work of the Missions as remains to be done. This attitude of self-abnegation is repected; it is ^{known} that they are working for the glory of Christ. Missionaries may be disappointed in that the United Church has returned to a denominational status, but it is recognized that it is the responsibility of the Koreans. The success or failure of the missionaries in the future depends upon their ability to cooperate with the Church.

The misuse of freedom has resulted in degeneration of thought, life, and character but under democracy the present regime is much superior to that under the Japanese. With deep gratitude to the Allies, the Koreans look forward to complete independence. The responsibility of State and Church rests with them, but they will make more rapid progress with cooperation, and are therefore more than glad for the return of the missionaries.

THE LIVING WITNESS, in contrast to the preaching witness, seemed to be the theme of Mr. Y.M. Ryu when he spoke to a small group gathered as a prayer circle in the interest of world peace. In a previous letter mention was made of this Korean scholar and Christian, as one who gave a devotional talk by way of opening an economic conference. He takes only one meal a day and walks several miles each Sunday morning to conduct a Bible class for young men at 7 a.m. His remarks seemed especially appropriate for the three missionaries who were present, as well as for the others. We believe that Mr. Ryu may be temperate in his diet because he is convinced that "Man does not live by bread alone," and because he partakes freely of the "Bread that came down from Heaven." In any case we accept the challenge of his message and press forward.

Cordially yours,

A.G. Fletcher

The Presbyterian Board of Foreign Missions

Mrs. H. H. Underwood
Seoul, Korea
October 7, 1946

Dear Friends:

Events crowd in so fast that I just do not get letters written. I am proud of my Korea women folk as never before. They have been given permission at last to help in relief work. Twenty women go from a church in a truck, taking their box lunches, and sort garments that have been stored since spring, waiting for equitable distribution to provinces and to counties. Sorting came first, and now these women have the entire Hawaiian shipment ready. The city distributes it on October 15th. Tomorrow they start on CCRA materials. Blankets and shoes are ready. Women from the YWCA and some church women are sewing pieces of materials into clothes for children - the thread, needles and machine needles came from your boxes and from me.

Here at home we have given out 764 sets of relief clothing - more than 2,000 pieces to the desperately poor, Soap, and thread and needles which are luxuries passed out only to those who sew. Most of the clothing came from St. Louis Presbyterial. Mrs. H. W. Lampe, formerly of Korea, knows our needs and knows the generosity of Christian women. Salves from them have cleared up impetigo in seven communities - careful washing with Life Buoy soap also helped. It has mainly been women who walk the three miles out here to get clothing for the naked who returned to the church from Japan, China, Manchuria or our outraged North Korea. They carried the bundles back to town. God bless them and you who sent these blessings.

I teach English grammar, conversation, composition and western cooking at Ewha University. I also teach English composition at Chosen Christian University. Two hundred and seventy papers to correct each week interferes with other desk work. It is a mile and a half walk to Ewha - three miles each day.

It is wonderful having old friends and fellow workers back to help. It is grand to know the splendid women of the Army and the civilian workers. I keep hoping for help from the "dependents," but too many paying jobs are available for me to have success so far.

Korea is working, praying, trusting in the strength of America and England, trusting in you, trusting in the all-ruling power of God.

Gratefully yours,

Ethel Underwood

PS Packages can now be sent direct, international post, to any Korea address. They are 14¢ a pound, size up to 11 pounds, 36 inches length plus girth. I will send addresses to any who want them. Please send anything you wish to me or mine.

Mrs. H. H. Underwood
Office of Military Government
USAMGIK APO 235
% P.M., SAN FRANCISCO, CALIF.

LETTER FROM DR. HARRY A. RHODES

Hdq. Chaplains' Office,
USAMGIK...APO 235,
c/o Postmaster,
San Francisco, California,
October 14, 1946

Dear Fellow Missionaries:

If it is possible, we would like to get word to you about present conditions in Korea and also about the possibilities of more of the members of the Mission returning to Korea sooner or later.

There are both discouragements and encouragements. It is wonderful to get back and receive the warm welcome of the Korean people. Conditions in the Korean Church are for the most part encouraging. There is some dissension over collaboration with the Japanese during the war. As a result, the Methodist Church for the time being has split into two denominations. In the Presbyterian Church no actual division has taken place although it may come yet. The presence of the largest number of missionaries possible would be a help in this situation. In Seoul, the population of which has doubled (now given at 1,300,000), there are many new churches including new congregations in the buildings of the former Japanese churches. In the largest meeting place of the Shintoists before the war, near the Catholic cathedral, Rev. Hahn Kyung Jik, formerly of the Second Presbyterian Church of Sin Euiju, is now pastor of a church of 800 members. Their meeting place is being enlarged to seat 1000 at a cost of 200,000 yen. The membership is composed largely of people from the North and other parts of Korea. There is a Presbyterian Theological Seminary of 300 students in the former Shinto headquarters and priests' training school a short distance from Soveranoo. Rev. Song Chang Goo is president.

As to the return of missionaries, conditions are improving. We may now ask for the return of women as well as men, but not for children for whom requests can probably be made a little later. However, permission for the return of missionaries does not solve all our problems. The securing of steamer reservations and shipping space is the next hurdle. It may be possible soon to ship household goods and other freight beyond the 850 pounds now allowed. In fact permission has been given for two or three cars to be brought, but it is expensive. Cars are almost essential. We are trying to buy one jeep for each Station, but with 2700 applications and only 900 jeeps for sale the outlook is not very bright.

The housing of missionaries is a problem, although the U.S. Army is co-operating in this in all the Stations. The Yundong compound in Seoul is being taken over by the Army, which is giving us two of the nine houses and is promising us housing facilities if needed in the new houses to be built on the compound. In this way we get the hundreds of "squatters" on the compound removed, the houses put into good condition, and utilities furnished us for the houses which we occupy.

Transportation in Seoul and on the railway and bus lines is a serious problem for the reason that all public conveyances are overcrowded. Perhaps, however, our most serious problem is the official exchange rate of 15 yen to the dollar, while the black market rate is 120 or more to 1. As long as this holds, we are prevented from buying Korean goods, employing much Korean help, or giving financial aid in the work, for the reason that it is too expensive at 15 to 1. We four men in one house have a servant who receives 1200 yen a month. Mr. Genso's former secretary receives 2000 yen a month for half time. The other day five tons of egg coal were delivered to our back door and it cost 300 yen to have it put into the cellar. Figure these amounts at 15 to 1. A string of eggs cost 75 yen, an apple 8 to 12 yen, a persimmon 4 yen. It is true that money can be borrowed at the bank with the hope that it can be paid back later at a better rate of exchange, but neither the Board nor missionaries are willing to gamble on this for large sums. Consequently, we are confined for the present to eating Army food, buying U.S. goods at the PX (Post Exchange) stores and using Army script

currency and as little Korean money as possible. On this basis we can get along for the present on \$60. a month salary per person in Korea plus \$20 to be reserved in New York. It is not easy to tell the Kocerans that we cannot help financially in the work, but even so it is worth being here for what we can do in personal contacts and in other ways.

We are making requests for the return of missionaries as fast as possible. Necessarily some names must be presented first. In the end, the housing problem and other conditions may limit the number who can return, but it is our desire that you all may be returned soon. Before presenting requests, it is necessary to know when the persons named can come. Please inform the Board as to when your return would be possible. However, do not resign any position you may have in church or school work until you know that the way is cleared here for your return. When you do return, there will be inconveniences in travel and living and even some hardships. Also you will probably feel limited in the amount and kind of work you can do. In the end, financial considerations may limit the number of missionaries the Board can support on the field. However, we are hopeful, if you are willing to wait for it, that you all can return before too long, unless health or other considerations prevent.

The living conditions of the Koreans seem not too bad although no doubt there are many cases of real need, especially for clothing as winter approaches. The housing shortage, particularly in Seoul, is critical but this is a condition about which we missionaries can do little or nothing. It seems that our APO addresses can be used for sending packages up to 72 pounds for our personal needs only, and provided that our request for sending the package is presented to the postmaster. Relief packages up to 11 pounds (length and girth not to exceed 36 inches) at 14 cents a pound can be sent by regular mail to our street address or to individual Koreans, if the address is given in both English and Chinese, as we understand it, with no request required. The package should be marked "Gift Package". When writing letters or sending packages to our APO address, the names in Korea should not be used. Relief packages are being sent to some APO addresses, but we are told it is not legal.

Dr. Lampe, Harold Voelkel and Edward Adams have gone to Chungju, Andong and Taiku respectively. Dr. Fletcher, Roscoe Coon and myself are here in Seoul, and we are expecting Dr. Blair in a day or two. In addition, in government and Red Cross service, we have Dr. Bigger, Dr. Smith, Dr. and Mrs. Underwood, Mr. and Mrs. Lutz, Miss Ella Sharrocks, and Mr. Horace G. Underwood, whose wife, Joan, is coming soon. One evening last week we were all together, except Dr. Smith who was out of town. Miss Myers is expected to arrive soon in government service. We often see Elsie Fletcher, Charles Bernheisel and Dick Underwood. Margaret Koons is helping in a hospital outside east gate, Seoul, and we do not see her often. Dr. Smith has gone to take charge of a tuberculosis hospital in Masan. Edwin Bradin and family reside in a nice new house on the railway compound near Severance. Mrs. Kinney (Gail Genso) with three children has just arrived and will reside in the Appenseller house. This accounts for us all to date.

We have organized the Emergency Executive Committee of the Mission. Our next meeting will be in Seoul on November 7. The National Christian Council has been re-organized. We have attended one meeting of the Kyungkui Presbytery, at which time the Chungsin Girls' School request was presented.

The sad news has been received that Dr. Stacy L. Roberts passed away suddenly of a heart attack. Since then the word has come of Mr. Robert McMurtrie's death. Such announcements will be more frequent with the years, as the most of us have grown older. When I was in San Francisco I secured at the Public Health Bureau, the date concerning the death of Miss Lucile Campbell, R.N., on Aug. 19, 1945 at the age of 75. She was a nurse in our Pyengyang Hospital from 1909 to 1913.

There is much more about which I could write but this is long enough for one letter. Please write us for any information which we can send, either to the regular slow mail address given below or to the APO air-mail address above. Slowly the work of the Mission is being resumed but will not be completely organized until after the Board's deputation visit to Korea sometime next year. It is barely possible that Dr. Hooper will be able to make a flying visit to Korea on his return from Siam and the Philippines towards the close of this year.

With all good wishes from all of us, praying for you and you for us, I am

Very sincerely,

Harry A. Rhodes

136-6 Yun Chi Chung,
Seoul, Korea.

Missionary surgeons celebrate three generations of Fellowship

The following article details three generations of commitment to patient care and to Fellowship in the American College of Surgeons. It is the second such legacy that has been called to the attention of the Bulletin editors (see "From grandfather to grandson: 69 years of Fellowship," April 1996, p. 42).

Archibald G. Fletcher, Jr., MD, FACS, of Duarte, CA, submitted the following brief biographical sketches of three generations of physicians, each who chose to devote his professional life to service as a missionary surgeon in the Third World.

First generation

Archibald Grey Fletcher was born in 1884 on a farm in Ontario, Canada. After their parents died of tuberculosis, four sons and one daughter sold their share of the farm, and migrated to Orchard, NE. Three of the brothers, including Archibald, graduated in medicine from the University of Illinois and returned to Orchard to open a practice.

Shortly thereafter, Archibald answered a call to missionary service under the Presbyterian Church (USA) in Korea, where he arrived in 1910. A few years later, he met and married Jessie Rodgers, and raised a daughter and two sons. His service in Korea continued until 1950, with the exception of the years of World War II.



Left to right: John Fletcher, A. G. Fletcher (portrait), and A. G. Fletcher, Jr.

During his 40 years of service in Korea, Archibald developed a flourishing 75-bed hospital with an active surgical program, largely staffed in later years by qualified Korean personnel. Today, this is a 900-bed medical center, including a medical school and graduate-level school of nursing.

Dr. Fletcher submitted the required number of surgical case reports to the American College of Surgeons, and was

proud to be admitted to Fellowship in 1937.

Second generation

Archibald Grey Fletcher, Jr., was born in Taegu, Korea, in 1917. He received a BA degree in 1938 from Princeton University, and an MD degree in 1942 from Columbia University. His surgical residency at the hospital of the University of Pennsylvania, under the distinguished surgeons I.S. Ravdin,

Jonathan Rhoads, and Julian Johnson, was interrupted by two years of wartime service. After completing his residency, Archibald left with his wife and son in 1950 for service with the Presbyterian Church (USA) as a missionary surgeon at the Wanless Hospital in Miraj, India.

This 300-bed hospital and medical school was founded in 1894 by William James Wanless, MD, FACS, who was later assisted by Charles Edward Vail, MD, FACS. Both physicians were brilliant and compassionate surgeons working under appallingly limited conditions.

Archibald, Jr., was awarded Fellowship in the ACS in 1955, and was later appointed professor and chief of surgery and medical director of what came to be known as the Miraj Medical Center, a 500-bed teaching

hospital with a full range of surgical specialties, including orthopaedics, plastic surgery, urology (including kidney transplantation), and cardiothoracic surgery (including open-heart surgery).

In 1977, Archibald, Jr., retired from Miraj, leaving the hospital under strong Indian leadership. After two years as an associate professor of surgery at the University of Washington in Seattle, he returned to the mission field, serving four years in Kathmandu, Nepal; four years in Cameroon, Africa; and a final year at the Miraj Medical Center before ultimately retiring in 1988.

Third generation

Born in Miraj, India, in 1952, the third of five sons, John Rand Fletcher graduated from an American high school in

South India. He received both a BA and an MD degree from the University of Washington, and performed a six-year residency in surgery at the University of Oregon.

After a year of practice with a surgical group in Portland, OR, John, his wife, and their two children left in 1990 on a mission assignment under the Presbyterian Church (USA) to Zaire. There, John serves as a surgeon at the Good Shepherd Hospital in Tshikaji. As the only qualified general surgeon on the staff of this 150-bed hospital, he keeps busy doing everything from hernias to esophagectomies, with plenty of major trauma work as well.

John was proud to follow the tradition of his father and his grandfather and became a Fellow of the American College of Surgeons in 1994.
